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THE CHURCH RECORD.

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Historical.

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FROM COMMISSARY GARDEN, TO THE BISHOP OF LONDON.

SO. CAROLINA, Charleston, Dec. 22, 1737.

MY LORD:

Your lordship will receive this at the hands of Mr. John Wesley, missionary in the new colony of Georgia, who returns home to answer to some complaints sent against him to your lordship and the trustees, by some persons there. This sudden event indeed surprised me, for no one could be more approved, better liked, or better reported of, by all the people of Georgia, than this very gentleman was, till lately, that he presumed to repel the chief magistrate's niece from the holy communion, which has brought down such a storm of resentment upon him, as I wish he may be well able to weather. The chief magistrate is now his enemy, and so, of course, he is quite naught, a settler forth of strange doctrines, a Jesuit, a spiritual tyrant, a mover of sedition, etc. A grand jury is summoned, (two-thirds of it having their daily bread from the store; or, in effect, the chief magistrate's hand, who has the sole directions of the store,) and they make the following presentments: They present John Worly, Clerk, for not having sufficiently declared himself of the Church of England, since he arrived there. For refusing to christen otherwise than by dipping, (except as in the rubric excepted.) For saying he was ordinary in Georgia; for refusing to bury an anabaptist, (when he was at 100 miles distance, and knew nothing of the matter.) For reading the Litany at 6, and not at 10 o'clock on Litany days. But, above all, for repelling Mrs. Williamson (the chief magistrate's niece,) from the holy communion, and for speaking and writing to her, (on matters, he assures me, of his duty as her pastor,) contrary to the commands of her husband; and all these they present the said John Wesley for, as several contrary to the peace of our sovereign lord and King, his crown and dignity. The main stress or burden of the whole lies in the last presentment, (the others being rather by way of apparatus, or to accumulate the accusation,) and chiefly on the latter part, viz.: for speaking and writing to Mrs. W.

contrary to the commands of her husband; insinuating, as if Mr. Wesley endeavored to seduce the said Mrs. W. from her husband, and which the said Mrs. W., in her affidavit, seems also to insinuate. This is the main point of accusation, and against which, considering the affidavit of the party, the accused must naturally be reduced to some distress in making his defence.

I shall not presume, my lord, to form any positive judgment on the case, which, without a judicial inquiry and hearing as that both parties can offer, would be rash and unjust to do; but if I may offer my present sentiments upon it, from the best informations I have yet received about it, I cannot but say, that as to the particulars relating to Mrs. Williamson, however, Mr. Wesley may not be acquitted of some imprudence and unguarded conduct, yet I verily believe him innocent of any thing criminal either in fact or intention, and as to the other matters, they are all either impertinent, false, or frivolous.

This gentleman has met with full as hard usage as did his predecessor, Mr. Quincy, and it will be a pity if any more clergymen be sent thither, till your lordship's jurisdiction be first regularly extended to that colony, that they may not be obliged to cross the seas on every complaint made against them. I humbly crave your lordship's blessing, and am, my lord,

Your lordship's humble servant,

A. GARDEN.

From Manuscripts of the Society for Propagating the Gospel in Foreign Parts.

MR. WHITFIELD, TO THE SECRETARY.

On board the Savannah, bound from Philadelphia to Georgia, Nov. 30th, 1740.

HONORED GENTLEMEN:

I hope a single eye to God's glory inclines me to trouble you with this. I have been now through the greatest part of America—have had an opportunity of seeing the state of the Church of England. I think it is at a very low ebb, and will in all probability be much lower; nay, at last dwindle into nothing, unless care be taken to send over missionaries that are better qualified for the pastoral office. It is too evident, that most of them are corrupt in their principles and immoral in their practices, and many of them, such as could not stand their trials amongst the dissenters, or were discarded by them for their profaneness and irregularities. Our Church seems to be their last refuge, so that it is almost become a common saying, that any thing will make a church parson; none but those which are here present, can tell into what contempt our Church is brought. The accounts given in to the Society by the missionaries, are the subject of common ridicule. I read some

of them lately; I was ashamed to see how the nation was imposed on, and I therefore thought it my duty to inform you of it. If needful, I could descend to particulars; but perhaps I have said too much already; however, I have delivered my soul. I write out of the simplicity of my heart. I leave the consequences to God, for the stones would cry out against me if I did not speak. If you had a mind only to establish the *form* of religion, sending such *ungodly, despicable* ministers would render even that ineffectual; for though the dissenters have lost much of the power of godliness, yet they have enough left to shame us. I speak not this out of prejudice or resentment, for I am as much opposed by their as our own carnal clergy. But I do it to prevent your being imposed on for the future, and to intreat you, if you would not have our tottering ark fall quite down, that you would not employ such unhallowed hands to hold it—they will meet with a curse instead of a blessing.

I am, honored gentlemen,

Your very humble servant

GEORGE WHITFIELD.

MR. W. NORRIS TO THE SECRETARY.

ST. MARTIN'S STREET, Leicester Fields.

SIR:

As the leaving my mission without waiting the leave of the Society, whose missionary I was at Frederica, in Georgia, might bring me under their displeasure, and the censure of a wrong and ill-judged resolution, both which I hope ever to avoid, I beg leave to assure them, that nothing but the circumstances I was in, and the opinion of my best friends thereon, could have determined me to it. The certificates of my conduct and temper in Georgia, as they are the testimony of many and the best people there, will, I doubt not, give good satisfaction and assurance of the honest discharge of the trust reposed in me, and my zeal to answer the expectations of my constituents, and will be a presumption, also, that I would not rashly conclude to hazard the countenance and support of the Society, when the bare information of the state of my affairs might, at the same time it secured my interest with them, provide also means of redress and reparation for me. But as opportunities of sending letters from Frederica to London are not frequent, neither are they secure. I have not received any letters from England for two years past, and none that I have written, though of no moment to others, yet of importance in my own little affairs, have ever come into my friends' hands; my letters even from Savannah and Charleston have been intercepted in the colony, so that it is more than probable I should never have received the Society's leave, had they indulged my application for it; and, setting all casualties aside, it could not have

reached me in less time than 6 or 8 months. This was too long a time to promise myself security in Georgia from the temper of some in power there, who seemed resolved to design, and able enough to compass my ruin. The attempts and insults made on my person and character by Gen. Oglethorpe, who not only several times seized and threatened to destroy me himself; but called also on others to fall on me at a time when, by the most pressing invitations, under the sanction of friendship and color of concern for the mal-treatment I had received from some of his officers and others, he drew me to his apartments; the efforts he made to pack such instruments as should be ready, by their evidence, to qualify him for my destruction; the declaration of one of the general's soldiers to destroy me, who, as he was the most profligate, to shew the contempt in which the general held persons and things sacred, was appointed by him to minister in my stead—being now declared degraded and stripped of my gown, my fruitless applications to justice, when I had been set upon and assailed by one Sinclair, when mobbed and abused by the general's servants, hunted and ferretted out every house I lodged in by his officers; when my servants were seduced and detained from me, and frivolous prosecutions were made against me: these are the reasons which made my retreat from Georgia necessary. I continued there till the laws of God and man were trampled on: till vice got victory, and was licensed by authority: till my function and ministry was vilely treated, and virtue and innocence did but endanger me: till it became a crime to entertain or converse with me, and every thing dear to me was at stake to greater provocations, or more perilous times than these, I am persuaded the Society would not expose me, nor have me wait for. My general silence on the injuries I received, and the temper with which I complained of them, did but give strength and confidence to the insolence I was treated with, and credit to their pretences for using me so. It is now more than three years since I was approved and sent over missionary to Georgia; a much longer time than any before me continued there, and although eight or nine persons who have concluded with and shared one common fate, have at times been employed in its Ministry within the short era of that colony's existence, which seems to have a fatality attending its spiritual as well as temporal estate. Yet my labors and services in the interest of religion and the colony have been little inferior to most men's, and the wants, difficulties, and oppressions I submitted to, much superior to any. I am sorry that the attention and time which my other affairs have necessarily taken up since my arrival, they having met with an interruption for two years past by the miscarriage of letters, have disabled me at this time from laying before the Society a more full and explicit account of the state of my mission in Georgia, with a memorial of the nature and causes of the mal-treatment I received there; but I shall take all the pains I can to complete them against their next meeting. I hope for a continuance of their favor and support, which, upon all occasions, I shall be zealous to deserve and improve. I am, sir, &c. WILL NORRIS.

17th Dec. 1741.

*From the Lambeth Manuscripts.
FROM MR. WHITFIELD, TO THE BISHOP OF OXFORD.
On board the Mary and Ann, bound from London to Scotland.*

JULY 28TH, 1741.

MY LORD:

Want of leisure, not respect, has been the oc-

casion of my not sending your lordship my letter, which I promised some time ago. Being now on board on my way to Scotland, I have time to write my thoughts more freely. I would first, then, observe to your lordship, that you have too good an opinion of the missionaries in general that are employed by the honorable Society. Your lordship says, p. 31, "that it hath been pretended, indeed, that immoral and negligent men are employed as missionaries." This can be too easily proved; I could mention several instances. Whether this be from want of care, I will not take upon me to determine; but that it frequently and commonly happens, is certain. I have lately received a letter from Jonathan Belcher, Esq; late governor of New England, wherein he writes thus: It is now about 37 years ago, that I dined with the late Dr. Compton, then Bishop of London, at his Palace at Fulham, and there were several bishops and other dignified clergy at table: and knowing me to be a young gentleman of interest and figure in my country, they urged me much to conform to their Church, and asked me how the Church of England got forward in New England. I told their lordships that they were greatly deceived in what money was sent hither in that service; for that the general rise of the Church in New England was from dissolute livers, and such as quarrelled with their ministers, but that it was "rara avis in terra" for any man to go over to the Church, from a principle of religion and conscience, or to improve himself in a pious, serious life, and this really, sir, (adds this worthy gentleman,) is the case of this country at this day. I hope this will have more weight with your lordship, as coming from a gentleman without my knowing any thing of it: a gentleman also of figure and good report, and who declares himself unprejudiced in another part of his letter. For, speaking of a particular thing, he writes thus: "Not that I have any squeamish prejudices against that excellent Church, (meaning the Church of England,) although I have been born and bred a dissenter; and pray what do we differ in doctrine? Would they preach and live their articles, there would be a more general coalition among them and the dissenters." And then he afterwards says: "From long observation, I find no persons going off from our Church to that of the Church of England, who thereby become more vitally pious. If I found they did, I should, I hope, from a wise and judicious choice, immediately conform." Thus far, the worthy Gov. Belcher, and indeed, my lord, this is too true. Those at a distance cannot well conceive how contemptible our Church is abroad; and that owing to the unworthy, immoral, and negligent lives of the generality of the missionaries, several of which have come over to us, because they could not stand trial among the dissenters, or had lived too loosely among them. Your lordship is pleased to say, p. 32, "that the most earnest requests, the most solemn abjurations are sent, that all who can, would give any useful intelligence relating to them." This is certainly right and good, but I fear your lordship hath been misinformed if your lordship was told that great regard is always paid to such intelligence, for I myself have sent over two letters to the honorable Society for this purpose, and no regard has been paid to them. If your lordship pleases, I will send you copies of them both. I could not but further observe, in looking over the list of the missionaries, that there are no less than twenty employed in preaching and teaching school, in the province of New England, where certainly the gospel is preached with greater purity than at home, and but two settled missionaries in all North Carolina, and one of those, viz.: Mr. Garzia, can scarce speak English. Does not this look too much like making a party of religion? I have a letter now by me, somewhere amongst my papers, wrote by Dr. Mather to the late lord chancellor King, in which he gives sad proofs of the immorality of our missionaries, and also complains of this seeming partiality. If the people of New England impose taxes on the members of the Church of England, whilst others are exempted, it is certainly wrong. But as the first settlers went over there to worship God in their own way, independency, I think, may well be reckoned the established worship there, as well as Presbytery the established worship in Scotland; and surely it would more answer the design of the institution of the Honorable Society to send missionaries to North Carolina, where there are inhabitants enough and nobody to teach them, than to New-England, where they have a minister of their own every five or ten miles. Your Lordship, I am persuaded, is more noble than to be offended with this plainness of speech. The searcher of hearts knows from what principle I write; your lordship is pleased to say, page 31st, "that exact accounts are required from the missionaries twice a year;" and when they are brought in, what accounts do they generally give? That they have baptized so many and had so many communicants. A poor account this, and in other respects so very bad, that when I was last at Philadelphia, many that were really friends of the Church, upon reading the accounts, were ashamed to see how the Honorable Society was imposed on by the account of the pious labors of the missionaries; indeed, your lordship says, page 17th, and I doubt not your lordship was informed so, "that multitudes of negroes and Indians have been brought over to the Christian faith." This, for all as I know to the contrary, may be matter of fact; I pray God it may be found true at the great day; but your lordship says, page 9, the success of one of the catechists has been so great in the plantation belonging to the society, that out of two hundred and thirty, at least seventy are now believers in Christ. I should be glad to know what plantation your lordship means. That seventy may have learned to repeat their Creed, the Lord's Prayer and Ten Commandments in the vulgar tongue, and been baptized, is probable enough. But that seventy are now believers in Christ, I cannot help questioning. I fear your lordship hath been misinformed; and now I am mentioning the negroes, I beg leave to object against the method lately proposed for their conversion, especially in the province of Carolina where the governors are so exceedingly jealous over any that shall undertake publicly to teach them. I believe it will be a work of a long time, to find out two or three young negroes, and to instruct them so as to qualify them to instruct others. Besides, few I believe, will submit to be taught by a young negro. I question whether the assembly will permit a slave to learn to write; and, after all, this way of converting them will only be teaching them to write and read. These are good things. But without setting over them truly pious people, that may have more authority over them than any young negroes whatsoever, and may lead them to a knowledge of themselves and God, however good the intention of the Honorable Society may be, I fear their good intention will prove abortive and of none effect. Pennsylvania, in my opinion, is far preferable to Carolina for the instruction of the negroes. The Quakers, however

blameable in other respects, are certainly praiseworthy in this, I mean their lenity to their poor slaves. Your lordship is pleased to urge these people's forbidding to assist his Majesty, (whom I truly love and honor) as one reason why missionaries should be sent over to instruct the people in better principles; but at the same time your lordship takes notice of many other pernicious errors, that took early root in the provinces abroad, that are not yet extirpated, and, perhaps, in part newly revived. Some dissolving the obligations of moral duties, some destroying the inward peace of every pious and good person, and making life gloomy and uncomfortable—some leading men to ascribe every folly or wickedness that possesses the fancy to divine inspiration—some inconsistent with our present happy establishment. All these, my lord, are errors; and as your lordship hath been pleased so particularly to mention the Quakers, would it not have been right in your lordship, to have pointed out the others also who are thus erroneous, that people might the better beware of, and so avoid them. I suppose your lordship has been informed of the persons that broach such errors, otherwise I suppose your lordship would not have mentioned them. And if so, I would humbly submit it to your lordship's judgment, whether you are not bound in conscience, to write to them or plainly name them that they may either clear themselves, or take shame for holding and preaching such things contrary to the Gospel of the ever-blessed Jesus. Thus, my lord, I have freely wrote to your lordship what was upon my heart. I think I have no sinister end in view, I think I write purely out of a zeal for God, and the good of souls. I heartily pray for the coming of Christ's kingdom, and would therefore willingly have all things taken out of the way that may obstruct its progress. I am persuaded your lordship would not wilfully continue in any error nor be above receiving information from the meanest servant of Jesus Christ. This persuasion encouraged me to write to your lordship. You may depend on it my lord, that I shall not mention what I have wrote, and if your lordship is so condescending as to send me a line by way of answer, it shall be kept quite secret by My Lord,

Your Lordship's dutiful son and servant,

GEORGE WHITFIELD.

P. S.—I hope to be in London in about six weeks. If your Lordship pleases to direct a letter to me, as before, it will come to hand. The Lord be with your spirit.

FROM THE LORD BISHOP OF OXFORD TO MR. WHITFIELD.

Cuddesden, Sept. 17th, 1741.

SIR:

It being now about the time that you proposed to be in London, I send this to return you thanks for your last letter. I am not sufficiently acquainted with Governor Belcher's character, to know how far his account of his own impartiality may be relied on. We often deceive ourselves in that matter; and all sects of Christians are too apt to think hardly of those who are not of their own Church, and especially those who leave it; and as there is but too much room for all parties to reproach one another with want of inward religion, very well meaning persons may mistake in making comparisons. To his testimony you add your own; and I believe you speak as you think. But you must permit me to say, and I do it with sincere good will to you, that I am persuaded you are much too severe in what you have printed concerning

your brethren of the clergy in this nation, and therefore you may have been too severe in what you have written concerning those abroad; especially as I find that many accounts, different from yours, are sent to the Society, concerning their missionaries, by persons, in all appearance, well deserving credit. Still, what you and the governor have said, may, and I hope will, give occasion for stricter inquiries; but you cannot think it reasonable that we should pay regard to your accounts only. I have seen one, if not both your letters to the Society. They consist, as I remember, of general charges, without mentioning any particulars; and therefore, all that can be done upon them, is to inquire your objection against the number of missionaries in New-England. I have endeavored to answer in my sermon; and if they can be proportioned better, I wish they were. But I have always understood, that the reason of their being only two in North Carolina, was the bad reception of those who were sent, of which you may read very discouraging accounts in Humphrey's history of the proceedings of the Society, and the difficulty of finding persons to undertake that mission, which difficulty I suppose must have been the reason of sending a person not sufficiently acquainted, by your account, for I know not the fact, with our language. I believe the accounts of the missionaries are as regularly sent to the Society as can be expected from that distance, or proper notice taken of the neglect. They may, indeed, and frequently, if not constantly, do give further accounts, than of their baptisms and their communions, which, however, are such marks of Christian profession, as deserve to be particularly mentioned, nor do the accounts which we publish, by any means consist of these only.

But it may be very improper for us to print every thing, which it may be proper for them to write. If any part of their information, which we print, is false, we designedly put it in the power of all abroad, who are really friends of our Church or of religion, to prevent our being imposed on by it; and if they will not, the blame is not ours. For making these things the subject of their discourse, instead of informing us, is only doing harm. But I hope all good persons will consider, how very licentious common discourse upon such subjects usually is, and will, therefore, examine carefully before they take up accusations. The only plantation belonging to the Society, I mean as their property, is in Barbadoes. And when I say that seventy of the negroes there, are believers in Christ—I use that expression, as I apprehend it is commonly used in speaking of countries where different religions are professed, to signify that so many profess themselves Christians. I do not see reason to suspect their being hypocrites in that profession, and I hope their faith produces good fruits. The method lately proposed for instructing negroes, continues to appear to me very promising, at least highly fit to be tried. There is a prospect that the young negroes, designed for teachers, will, by the blessing of God on their education, become truly pious, as well as qualified in other respects. The disadvantage of their youth will be lessening every day, and they will gain authority by degrees, if they are duly supported. It is not, that I know of, proposed that their scholars should learn to write, and I do not at all understand why you say, that this method will be only teaching them to write and read. Whether Pennsylvania is preferable to Carolina for instruction of the negroes, I know not; but wish it were tried every way. What errors took early root in our Colo-

nies, and are not yet extirpated, you may see in Humphrey's; and as I have only spoken doubtfully concerning the revival of any of them, and that not upon any intelligence communicated particularly to me, but from such accounts as lie before the Society, I do not apprehend myself obliged to go further than I have done, in this matter; I have accused no person, nor designed to make any person otherwise thought of than he was before. If I have given occasion to any one to ask himself whether he is blameable or not, I have only put him upon doing what we all ought to do more frequently, and God grant that we may do it, to his glory and our own good.

I am, Sir,

Your loving brother and servant,

THO. OXFORD.

Mr. Whitfield.

Practical Christianity.

EXCERPTA.

FUTURE JUDGMENT AND FUTURE REWARDS

WERE but men convinced of this great and obvious truth, that there is an infinite difference between time and eternity, between a few days and everlasting ages: would we but sometimes represent to ourselves what thoughts and apprehensions dying men have of this world, how vain and empty a thing it appears to them; how like a pageant and shadow it looks, as it passeth away from them; methinks none of these things could be a sufficient temptation to any man to forget God and his soul; but, notwithstanding all the present delights and allurements of sense, we should be strongly intent upon the concerns of another world, and almost wholly taken up with the thoughts of the vast eternity which we are ready to enter into. For what is there in this world, this vast and howling wilderness, this rude and barbarous country, which we are but to pass through, which should detain and entangle our affections, and take off our thoughts from our everlasting habitation, from that better and that heavenly country, where we hope to live and to be happy for ever?

Secondly. The consideration of the rewards of another world should comfort and support us under the troubles and afflictions of this world. The hopes of a blessed resurrection are a very proper consideration to bear us up under the evils and pressures of this life. If we hope for so great a happiness hereafter, we may be contented to bear some afflictions in this world: because the blessedness which we expect will so abundantly recompense and outweigh our present sufferings. So the Apostle assures us, "We know that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." The consideration whereof was that which made the primitive Christians to triumph in their sufferings, and in the midst of all their tribulations, "to rejoice in the hopes of the glory of God;" because their sufferings did really prepare and make way for their glory. So the same apostle tells us, "Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory; whilst we look not at the things which are seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Thirdly. The assurance of our future reward is a mighty encouragement to obedience and a holy life. What greater encouragement can we have than this, that all the good which we do in this

world will accompany us into the other? That when we rest from our labors, our works will follow us? That when we shall be stripped of other things, and parted from them, these will still remain with us, and bear us company? Our riches and honors, our sensual pleasures and enjoyments, will all take their leave of us when we leave this world; nay, many times they do not accompany us so far as the grave, but take occasion to forsake us when we have the greatest need and use of them; but piety and virtue are "that better part which cannot be taken from us." All the good actions which we do in this world will go along with us into the other, and through the merits of the Redeemer, procure for us at the hands of a gracious and merciful God, a glorious and eternal reward; not according to the meanness of our services, but according to the bounty of his mind, and the vastness of his treasures and estate.

Now what an encouragement is this to holiness and obedience, to consider that it will be all our own another day; to be assured, that whoever serves God faithfully, and does suffer for Him patiently, does lay up so much treasure for himself in another world, and provides lasting comforts for himself, and faithful and constant companions, that will never leave him, nor forsake him!—*Archbishop Tillotson.*

FREEDOM OF SALVATION.

WHEN, by our believing in Christ, we have obtained power and grace to repent of our sins, then we may, and ought, to trust in Him also for the pardon of those sins which we have thus repented of, steadfastly believing that, how many and great soever our former sins have been, yet that now, upon our hearty and sincere repentance of them, God hath absolved us from them all, for Christ's sake, and hath accepted of that death and punishment which his own Son underwent in our nature, as if it had been undergone by us in our own persons; so as to be now as perfectly reconciled to us, as if He had never been offended at all with us: yea, that he doth not only pardon and forgive us what is past, but He reckons us in the number of righteous persons, and accepts of us as such, in his beloved Son, who, knowing no sin in Himself, "was made sin for us, that we might be made the righteousness of God in Him." And not only our persons, but that our actions also, even our sincere, though imperfect duties and good works, are all acceptable to God, through Jesus Christ our Lord; and that, being thus justified by Him, in time we shall be glorified with Him for evermore. Consider this, and tell me what you think of a Saviour, one who can save you from your sins, and from the wrath of God that is due unto you for them? one that can reconcile Almighty God to you, and you to Him? one who can alter your estate and disposition too, so as to make you equal to the holy angels themselves, both in grace and glory? How happy would the fiends of hell account themselves, if they had such a Saviour? How earnestly would they flock after Him, and strive which should embrace and love Him most; which should serve and please Him best, that so they might be restored by Him to their former estate again! Yet this is a happiness which they can never hope for, it being designed only for mankind in general. But all may not only hope for it, but have it, if they will; nay, it is God's pleasure and command you should, for He would have all men to be saved, and, by consequence, you among the rest. And, therefore, if any of you be not, the only reason is, because "ye will not," as Christ said, "come to

me, that ye might have life." And no wonder, then, if you be not saved, when ye will not come to Him who alone can do it. Christ was weary, that we might rest; He hungered that we might eat the bread of life; and thirsted, that we might drink the water of life. He grieved that we might rejoice; and became miserable, to make us happy. He was apprehended, that we might escape; accused, that we might be acquitted; and condemned, that we might be absolved. He died that we might live; and was crucified by men, that we might be justified before God. In brief, "He was made sin for us, that we might be made the righteousness of God in Him."—*Bishop Beveridge.*

THE GOOD MAGISTRATE.

HE is the faithful Deputy of his Maker, whose obedience is the rule whereby he ruleth: his breast is the Ocean whereinto all the cares of private men empty themselves; which, as he receives without complaint and overflowing, so he sends them forth again by a wise conveyance in the streams of justice: his doors, his ears are ever open to suitors; and not who comes first speeds well, but whose cause is best. His nights, his meals are short and interrupted; all which he bears well, because he knows himself made for a public servant of peace and justice. He sits quietly at the stern, and commands one to the top-sail, another to the main, and a third to the plummets, a fourth to the anchor, as he sees the need of their course and weather requires; and doth no less by his tongue, than all the mariners with their hands. On the bench he is another from himself at home; now, all private respects of blood, alliance, amity, are forgotten; and if his own son come under trial, he knoweth him not: Pity, which in all others is wont to be the best praise of humanity, and the fruit of Christian love, is by him thrown over the bar for corruption: as for favor, the false advocate of the gracious, he allows him not to appear in the court; there only causes are heard speak, not persons: Eloquence is then only not discouraged, when she sues for a client of truth: mere narrations are allowed in this oratory, not proems, not excursions, not glosses: Truth must strip herself, and come in naked to his bar, without false bodies, or colours, without disguises: A bribe in his closet, or a letter on the bench, or the whispering and winks of a great neighbor are answered with an angry and courageous repulse. Displeasure, revenge, recompense stand on both sides the bench, but he scorn to turn his eye towards them, looking only right forward at equity, which stands full before him. His sentence is ever deliberate and guided with ripe wisdom, yet his hand is slower than his tongue; but when he is urged by occasion, either to doom or execution, he shows how much he hateth merciful injustice; neither can his resolution or act be reversed with partial importunity. His forehead is rugged and severe, able to discountenance villainy, yet his words are more awful than his brow, and his hand than his words. I know not whether he be more feared or loved, both affections are so sweetly tempered in all hearts. The good fear him lovingly, the middle sort love him fearfully, and only the wicked man fears him slavishly without love. He hates to pay private wrongs with the advantage of his office, and if ever he be partial it is to his enemy. He is not more sage in his gown than valorous in arms, and increaseth in the rigor of his discipline as the times in danger. His sword hath neither rusted for want of use, nor surfeited of blood, but after many threats is unsheathed, as the dreadful instru-

ment of divine revenge. He is the guard of good laws, the refuge of innocence, the dread of the guilty, the pay-master of good deserts, the champion of justice the patron of peace, the tutor of the Church, the father of his country, and as it were another God upon earth.—*Bishop Hall.*

OF THE TRUE FRIEND.

HIS affections are both united and divided; united to him he loveth; divided betwixt another and himself; and his one heart is so parted, that while he hath some, his friend hath all. His choice is led by virtue, or by the best of virtues, religion; not by gain, not by pleasure; yet not without respect of equal condition, of disposition not unlike; which once made, admits of no change, except he whom he loveth be changed quite from himself; nor that suddenly, but after long expectation. Extremity doth but fasten him, while he like a well wrought vault, lies the stronger by how much more weight he bears. When necessity calls him to it, he can be a servant to his equal, with the same will wherewith he can command his inferior; and though he rise to honor, forgets not his familiarity, nor suffers inequality of estate to work strangeness of countenance; on the other side, he lifts up his friend to advancement, with a willing hand, without envy, without dissimulation. When his mate is dead, he accounts himself but half alive; then, his love not dissolved by death, derives itself to those orphans which never knew the price of their father; they become the heirs of his affection, and the burthen of his cares. He embraces a free community of all things, save those which either honesty reserves proper, or nature; and hates to enjoy that which would do his friend more good: his charity serves to cloak noted infirmities, not by untruth, not by flattery, but by discreet secrecy; neither is he more favorable in concealment, than round in his private reprehensions; and when another's simple fidelity shows itself in his reproof, he loves his monitor so much the more by how much more he smarteth. His bosom is his friend's closet, where he may safely lay up his complaints, his doubts, his cares; and look how he leaves, so he finds them; save for some addition of seasonable counsel for redress. If some unhappy suggestion shall either disjoint his affection, or break it, it soon knits again, and grows stronger by that stress. He is so sensible of another's injuries, that when his friend is stricken he cries, and equally smarteth untouched, as one affected not with sympathy, but with a real feeling of pain: and in what mischief may be prevented he interposeth his aid, and offers to redeem his friend with himself; no hour can be unseasonable, no business difficult, nor pain grievous in condition of his ease: and what either he doeth or suffereth, he neither cares nor desires to have known; lest he should seem to look for thanks. If he can therefore steal the performance of a good office unseen, the conscience of his faithfulness herein is so much sweeter as it is more secret. In favors done his memory is frail, in benefits received, eternal: he scorneth either to regard recompence, or not to offer it. He is the comfort of miseries, the guide of difficulties, the joy of life, the treasure of earth; and no other than a good angel clothed in flesh.—*Ibid.*

WHEN a storm drives me to shelter under a tree, I find that if the storm be little, the tree defends me; but if the storm be great, the tree not only not defends me, but poureth on me that wet which itself had received, and so maketh me much

wetter. Hence instructed, I resolve that if improvidently I fall into some small danger of the laws, I will presume to seek shelter under the arms of some potent friend; but if the tempest of my trouble be too potent for my friend, I will rather bear all myself, than involve my friend in the danger. It would be bad enough for me to be drenched with, or distressed by the storm of the law's anger only; it would be worse to be drowned with the anger of my storming friend also. My conscience of my ill deserving towards the laws would enforce a patience: my remembrance of my well deserving to my friend would make the just addition of his anger intolerable,—*A. Warwick.*

CONTENT is the mark we all aim at, the chief good and top of felicity, to which all men's actions strive to ascend: but it is solely proper to God's wisdom to engross all true content into his own hand, that he may sell it to saints by retail, and enforce all men to buy it of him, or want it. Hence is it, that a godly man, in his mean estate, enjoys more content in God, than a king or emperor in his earthly glory and magnificence. I will then strive to purchase me a patent of content from him that hath the monopoly thereof: and then, if I have little in estate, I shall have much in content; godliness shall be my great riches, while I am contented with what I have.—*Ib.*

As in the greater world for man, so in the little world of man, as in the outward riches of the one, so in the inner treasures of the other, many possess much and enjoy but little, many have much and use but little, others use much, and but little well. I shall not so much endeavor to have much wherewithal to do, as to do much with that little I have. It shall not so much grieve me, that I am a poor treasurer, as joy me, if I had been a good steward. I could wish I had more to use well, but more wish well to use that I have. If he were so blamed that employed not one talent well, what would become of me, if I had ten and abused them? —*Ib.*

POPULAR applause, and vulgar opinion may blow up and mount upward the bubble of a vain glorious mind, till it burst in the air, and vanish; but a wise man builds his glory on the strong foundation of virtue, without expecting or respecting the slender props of vulgar opinion. I will not neglect what every one thinks of me; for that were impudent dissoluteness. I will not make it my common care to hearken how I am cared for of the common sort, and be over solicitous what every one speaks of me; for that were a toilsome vanity. I may do well and hear ill, and that's a kingly happiness: I may do ill and hear well, and that's an hypocrite's best felicity. My actions shall make me harmony in my heart's inner chamber: I will not borrow the voices of the vulgar to sweeten my music.—*Ib.*

THE rancor of malice is the true nature of the devil, and the soul possessed therewith is his dearest darling. For where envy, hate, and revenge take up the whole heart, there God hath no room at all left to be in all his thoughts. I may meet a madman, and avoid him; I may move a choleric man, and pacify him; I may cross a furious drunkard, and shun him; but a malicious man is more dangerous, implacable, and inevitable than they all. Malice omits no occasion to do mischief: and if it miss thy body and substance, it prosecutes thy shadow, *Visam fera servit in umbram.* "My soul come not thou into their secrets: unto their assembly, mine honor, be not thou united." I must

not turn anger out of my nature, I must not turn my nature into anger: I must give place to wrath, but not a resting place, but a place to let it pass by, that I may let go displeasure. I may give entrance to anger on just cause, I may not give it entertainment on any cause, till it sour with the leaven of malice. I must be angry with sin, but I must be "angry and sin not."—*Ib.*

Ecclesiastical Intelligence.

MAINE.

MAINE CONVENTION.—The annual convention of the Church in Maine was held at Trinity Church, Saco, on the 19th inst.

Rev. F. Freeman, Rev. W. R. Babcock, Rev. J. Pratt, Hon. Robert H. Gardiner, Dr. Holman, and Dr. Packard, were elected the standing committee of the diocese for the current year. Rev. F. Freeman, president, and Rev. J. Pratt, secretary.

The delegates appointed to the general convention, are Rev. F. Freeman, Rev. J. Pratt, Rev. W. R. Babcock, Rev. F. C. Putnam, Chief Justice Weston, R. H. Gardiner, Esq., Dr. Merrill, and Mr. J. W. Bachelder.

Secretary of convention, Rev. W. R. Babcock.

Next convention to be held in St. Mark's Church, Augusta, second Wednesday in July, 1842.—*Ch. Witness.*

EASTERN DIOCESE.

On Sunday, the 16th inst. A. M., the bishop preached in Newburyport, and confirmed six persons; and in the afternoon preached at Amesbury.

The next day, A. M., at Portsmouth, New-Hampshire, he admitted the Rev. Fernando C. Putnam to the order of priesthood. Prayers by the Rev. Mr. Lambert. The candidate was presented by the Rev. Dr. Burroughs, who also preached the sermon. In the afternoon the bishop preached, and confirmed 11 persons; and in the evening he preached again.

On Wednesday, the 19th, the convention of Maine met in Saco. In the morning, the prayers were read by the Rev. Mr. Wells, of South Boston, who kindly accompanied the bishop as far as Portland. The convention sermon was delivered by the Rev. Mr. Pratt, and the Lord's supper was administered by the bishop. In the afternoon, a missionary sermon was delivered by the Rev. Mr. Freeman, and in the evening the bishop preached.

On Friday, the 21st, service was held in the afternoon, in St. Stephen's Church, Portland. The prayers were read by the rector, the Rev. Mr. Pratt, who presented 20 persons for confirmation, besides one more of his flock, who was afterwards confirmed in Gardiner. The sermon was by the Rev. Mr. Wells. The bishop preached in the evening.

Sunday, the 23d, A. M., the bishop preached in Gardiner, and to 25 persons administered confirmation; and in the afternoon preached in Augusta, and confirmed 36.

He had previously notified the parish in Bangor, that in case they judged it to be expedient, he would, the Lord permitting, continue his journey to that place on Monday, the 24th. But he previously received notice from their vestry, that in consideration of the bad state of the roads, and the circumstances of the parish, they thought it better that the visit should be postponed.

The bishop's appointment for the next Lord's day, is to be in Taunton.—*Ibid.*

We understand that the Rev. N. T. Bent, being in feeble health, has resigned the rectorship of St.

John's Church, Charlestown.

We also learn that the Rev. George Leeds has resigned the rectorship of St. Stephen's Church, Providence.—*Ibid.*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Trinity Sunday, June 6, A. M. Trinity Church, Albany; 4 P. M. St. Luke's Chapel, West Troy, Albany county. 7, Lansingburgh, Rensselaer county, Institution, S. Somers, Westchester county, laying corner-stone of church. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, New-York.

Second Sunday after Trinity, June 20, Williamsburgh, Kings county. Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, Westchester county, Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Friday, July 23, Cold Spring, Putnam county.

Seventh Sunday after Trinity, and St. James the Apostle, 25, Fishkill Landing, Dutchess county, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlboro, Ulster county, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, Columbia county.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Christ Church, Poughkeepsie, Dutchess county. 11, Pleasant Valley. 12, Lithgow, Saturday, 14, Pawlings.

Tenth Sunday after Trinity, August 15, Patterson, Putnam county, Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, Westchester county. 18, Somers. 19, Bedford. Saturday, 21, White Plains.

Eleventh Sunday after Trinity, August 22, A. M., Rye; 4 P. M., Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester. 26, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

NEW-JERSEY.

NEW-JERSEY CONVENTION.—This Convention held its sitting last week at Burlington, and we find in the Newark Daily Advertiser the following notice of a portion of its proceedings:

BURLINGTON CITY, May 27, 1841.

The Convention of the Protestant Episcopal Church in this Diocese has just closed its Annual Session, with every thing to encourage and cheer the heart which could be hoped from "a house at unity in itself."

After the business of the Convention was completed, and Dr. Barry, of Jersey City, called to the chair, the Bishop having retired, Mr. C. King, of St. John's Church, Elizabethtown, offered the enclosed resolutions, introducing them in a speech referring to the interesting occasion:

Resolved, That this Convention have heard with mingled feelings of gratification and regret that the Bishop of this Diocese is about to separate himself from it by a brief absence; *gratification*, that the intercourse between the Church in England and that in America, so long interrupted by restrictions of State policy, will be renewed by his visit, in strict accordance with Catholic principles and ancient usage; *regret*, that even in such a cause and with such an object, the diocese is to be deprived for a time of his labors and example—labors and example directed by a mind so enlightened, a heart so sound, a zeal and an ability so pre-eminent and successful.

Resolved, That we humbly and confidently trust that the renewal of friendly intercourse between the branches of the Church Catholic in England and America, under auspices like the present, will contribute by the Divine blessing to strengthen and extend the holy influence of "Evangelic Truth and Apostolic Order" in their purity and integrity, and to revive that spirit in both Churches which in by-gone days made our venerable mother the glory of Christendom, the "bulwark of the Reformation."

Resolved, That we hereby assure our Rt. Rev. Father in God, of our affectionate interest in his safety and welfare during his proposed voyage and visit, and that our

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prayers shall ascend to Him in whose hands are all the corners of the earth, that he will be pleased to guide and guard him in his absence, and to restore him speedily to the flock over which the Chief Shepherd had set him, to the comfort and joy of us all.

The resolutions having passed unanimously, were ordered to be entered on the minutes, and a committee, consisting of Rev. Dr. Barry and Messrs. C. King and J. J. Chetwood, was appointed to present them to the Bishop.

Bishop Doane has taken passage in the Caledonia, which leaves Boston on Tuesday next, the 1st of June.

Bishop Meade, of Va., will also embark in the same vessel, being in pursuit of health.

PENNSYLVANIA.

PENNSYLVANIA CONVENTION.—Previous to the adjournment of the Convention on the 20th ult. the following gentlemen were appointed Delegates to the General Convention. Rev. George Upfold, D. D., Rev. Levi Bull, Rev. Samuel Bowmen, Rev. Henry I. Morton, Horace Binney, Edward J. Miles, James S. Smith, Philip H. Nicklin.

MARYLAND.

MARYLAND CONVENTION.—The Annual State Convention of the Episcopal Church, in the Diocese of Maryland, was commenced on Wednesday morning last, in St. Paul's Church, North Charles street, and organized by the appointment of Bishop Whittingham as the presiding officer, and Mr. Richard M. Hall, as Secretary. There are forty-three clergymen and forty-eight lay delegates in attendance. After the transaction of the usual preliminary business, an adjournment took place. On re-assembling yesterday morning, the address of Bishop Whittingham, relative to the condition of the Diocese, was read to the Convention; this interesting paper occupied some two hours in the delivery, and enchain'd the earnest attention of the audience throughout. It was of the nature of a journal, descriptive in part of an active tour of official duties and observation, and was abundantly evincive of the masterly qualifications, and the energy and application of the individual chosen to this distinguished office. The address represents the Church to be in a prosperous condition throughout the State, and exercising a spiritual and benevolent influence in the community. The decease of the late President of the United States, was touched upon with pathetic eloquence; and a beautiful allusion was made to the departure of a brother in the Church—the Rev. Mr. McIlhaney, of Annapolis—for the world of spirits.

The Bishop announced that the Church had secured the late residence of Gen. Samuel Ringgold, in Washington county, in this State, and designed to establish there a seminary for the instruction of youth. The "place" is called *Fountain Rock*, and is the centre of as fine a body of land as is to be found in the State of Maryland. The mansion is admirably calculated for an institution of learning; large and commodious; every convenience is at hand which might be required. It is situated within six miles of Hagerstown, the county seat, and about the same distance from Williamsport. The mansion cost originally in its construction not less than \$60,000. The Baltimore Annual Conference of the Methodist Episcopal Church, in connection with the Philadelphia Conference, when first it had in contemplation to establish a seminary of learning within its bounds, had partially fixed upon Fountain Rock as the location. Subsequently, negotiations were entered into and Dickenson College at Carlisle, Pa., was chosen.

The following named gentlemen were appointed delegates to the General Convention.

Revs. Dr. Wyatt, Dr. Johns, Dr. Mason, Dr. Henshaw, Clergy; Judge Chambers, General Chapman, T. S. Alexander, Esq., John Tilghman, Esq., Laity.

OHIO.

The Rev. W. F. Halsey has resigned the Rectorship of St. Paul's Church, Mount Vernon, Ohio, and requests that his papers and letters may be directed to him at Plattsburgh, New York.—*Ep. Recorder.*

VIRGINIA.

VIRGINIA CONVENTION.—We learn from the Southern Churchman, that the Convention was organized on the 19th inst., by the Rt. Rev. Bishop of the Diocese, according to the constitution, taking the chair as President of Convention, and by the appointment of the Rev. Mr. Miller, Rector of St. Paul's Church, Norfolk, as Secretary. The representation, both clerical and lay, was large, amounting to more than one hundred and thirty.

On the opening of the Convention on the *second* day, after prayers by the Rt. Rev. President, the President announced the Standing Committees. A portion of this day's sitting was occupied in the Bishop and Assistant Bishop reading their Annual Addresses to the Convention,—which were, as customary, referred to the Committee on the state of the Church.

The *third* day was employed in the reading of the parochial reports by the ministers of the respective parishes, and the report of a committee appointed at the last Convention by its Chairman, the Rt. Rev. Assistant Bishop, on the best means of rendering the preaching of the Gospel effectual to the salvation of our colored population. This report gave rise to an interesting discussion, which terminated in adopting the methods recommended by the Committee with slight and unimportant modifications.

The *fourth* day was consumed in hearing, discussing and disposing of the Reports of the Standing Committees, made by their respective Chairmen. A portion of the report of the Committee on the state of the Church, in which a reference was made in the Oxford Tracts, led to a protracted and very animated and interesting debate; the Chairman of the Committee entered with great earnestness and much elaboration and distinguished ability, into the defence of this part of the Report. The chief reasons urged for amending the Report by striking out this paragraph, were prudential. There was the most distinct and unequivocal and reiterated disavowal on the part of *all* who advocated a modification of the Report in regard to this subject, of *any sympathy* with the views of Romish tendency, charged on the Tractarians. The report, with some change of phraseology, was finally passed by an overwhelming majority of both orders.

We have been furnished by a correspondent with the following:

Extract from the Report of the Committee on the state of the Church in Virginia, delivered to the Convention, at its late meeting in Alexandria.

Lastly, that "in the midst of judgment God remembers mercy," your committee thinks sufficiently evinced by the fact, that though, as a punishment for her religious declension, and a warning "to repent and do her first works," He has seen fit to permit the spirit of error and of Popery, under the guise of suitable "tracts for the times," to array itself against the Church; yet he has been graciously pleased to save the Church of Virginia from the infection of this plague. For though a few may have been in doubt as to the dangerous tendency of Oxfordism, it has now, by the good providence of our God, been so fully developed, that the ignorant and ungard-

ed are no longer in much danger of being caught in the enemy's snare.

In this we cannot but see the hand of Heaven, and the distinguishing goodness of God to our Zion; and this calls aloud upon us for gratitude, while it warns us to exercise increased vigilance against "the wiles of the adversary;" and as some around us may look for our "halting," and stand ready to reproach us with secret leanings toward Popery, and with having departed from the genuine principles of the Protestant faith, your committee think it proper in self-defence, and due to the cause of Protestant truth and real godliness, to say distinctly, that the Church in Virginia disclaims all sympathy with the Oxford Tract system, and denounces it as containing some of the worst doctrinal errors of Popery. We are obviously called upon, too, with increased zeal and fidelity to rally around our standard, to study more thoroughly the principles of the glorious Reformation, to exercise redoubled vigilance against the prevailing errors of the age, and to make ourselves more fully acquainted with the hydra heresies, superstitions and abominations of that corrupt church, from which we have been happily delivered, and with whose worse than "beggarly elements" some who call themselves Protestants, have recently become so much enamored.

B. M. MILLER, Sec'y to the Convention.

"The Convention then went into the election of the Standing Committee, the Delegates to the next General Convention, and the officers of the Diocesan Missionary Society, and after prayers by the Assistant Bishop, adjourned *sine die*. It gives us high gratification to state, that throughout the whole proceedings of the Convention, the best spirit prevailed, and all the measures were adopted by large majorities and with great harmony."

From the Episcopal Recorder we have the following relation of an interesting incident, from the pen of one of the Editors, who was present.

"Yesterday morning the Rev. Dr. Milnor, of St George's, New York, preached in Christ Church; the sermon was upon 2d Cor. xi. 3, 'But I fear lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.' It was the same admirable discourse which the Doctor preached in St. Andrew's church in Philadelphia, a few weeks since. In it, in a very happy manner, he shows the excellencies of our Church, and at the same time exposes the suicidal effort made by the Tractarians at Oxford to corrupt our beloved Church 'from the simplicity that is in Christ.' After the sermon, before the congregation retired, Bishop Moore arose, and said he could not allow the people to depart until he had thanked Dr. Milnor for the faithful testimony he had borne; that he himself could say AMEN to every sentiment and statement that had been uttered, and that he believed that he could answer for every clergyman in his Diocese, that they would also say amen; he believed that they all utterly repudiated these Oxford notions, and desired to walk only in 'the old paths.' He then turned to the clergy, with his white flowing locks, and solemnly exhorted them as his sons to preach nothing but Christ and him crucified, and to give countenance in no way to these new and heretical dogmas from Oxford, that were so eminently calculated to corrupt men 'from the simplicity that is in Christ.'

On Sunday last in St. Paul's church, in this place, Messrs. David Caldwell and C. D. Jackson were admitted to the order of Deacons by Bishop Moore, and Rev. Messrs. R. T. Brown, Alexander Shiras, and James Craik, Deacons, to the order of Priests, by Bishop Meade.—*Southern Churchman.*

GEORGIA.

GEORGIA CONVENTION.—We have received the Journal of the Nineteenth Annual Convention of this Diocese, held in Macon the 3d and 4th May last. The official acts of Bishop Elliott, since his consecration have been already given in our publication.

We extract the following passage from the primary address of Bishop Elliott, which we commend to the serious consideration of all those, who have at heart the peace and unity of our time-honored branch of the Church Catholic.

Our Church is somewhat agitated, at this moment, upon the subject of its doctrine and its practice, and it behoves every Bishop to lay his views before his clergy, and every minister to take heed unto himself. As the clergy of Church which has written Articles and a time-honored Liturgy, the one fixing her doctrine, the other regulating her practice, which has promulgated her Creed, from time to time, through her formularies and books of instruction, which possesses an unbroken succession of authors contemporaneous with the publication of those formularies, and explanatory of them, we ought to find no difficulty in deciding about the agreement or disagreement of any thing that may be advanced, at this day, with those formularies, and that authorized explanation. The question for us to settle, as ministers of the Episcopal Church of the United States of America, deriving our succession and our forms and our faith from the English Church, is, whether any views of doctrine or of practice, that may be submitted to our consideration, agree with her Articles, Homilies, Liturgy, Offices, and the contemporaneous exposition of them during the eighty years in which they were moulding. This is the only question for us; for, in conforming ourselves to the Protestant Episcopal Church—in devoting ourselves to the ministry within her borders—in taking the vows which were laid upon us in our ordination, we limited ourselves, as it were, to the doctrines she had set forth and the practices she had adopted: we closed the door, so far as we were concerned, against all private innovation, even though it might be fetched in from a remote antiquity: we determined to be satisfied with that measure of catholic antiquity which she thought fit, at her Reformation, to retain and sanction; and in adhering strictly to her embodied doctrine and her wonted practice, we cast no contempt upon Christianity, but only say, that we prefer her judgment as a Church, in regard to it, over any that may be offered to our acceptance from whatever quarter. Catholic antiquity is no longer an open question in the Church; for the sake of peace and harmony, the Anglican Church settled the matter by the selection of certain doctrines which she deemed scriptural, and the retention of certain forms which she was satisfied were primitive. And it is well for us, beloved brethren, that it is so; for very few of the clergy of this country are prepared to examine these questions for themselves: very few have the leisure, or the books, or the learning necessary for their investigation. Any thing different from our received doctrine or our wonted practice, especially if it rest upon tradition, must be taken upon the faith of individuals, of whom it would be no disparagement to say that they cannot be weighed in the same scale with the fathers of the Anglican reformation. If you would settle yourselves, brethren of the clergy, in the doctrines and practices of the Church to which you belong and with which you *have to do*, furnish yourselves with the formularies of the Church, from the Primers of King Henry to the perfect Prayer Book, with the Homilies, with the authorized Catechisms of that early time, with the writings of those learned and holy men who flourished from the Reformation to the death of James I. In those writings is it—writings, alas! how little known and how little read!—that you will find the faith which you should teach as ministers of the Episcopal Church—that you will encounter the noblest delineations and the richest illustrations of her usages—that you will learn the positions which you should assume against Romanism on one hand, and dissent on the other. This period embraces a series of writers hard to be procured at this day and in this country, but which should be in the possession of every clergyman of the Episcopal Church. I have said thus much, brethren of the clergy, to put you upon what I deem the right track for the settlement, in your own minds, of questions that are engagging the attention of the Church.

The following gentlemen were appointed Delegates to the General Convention; Rev. Theodore B. Barstow, Rev. Edward E. Ford, Rev. Wm. D. Cairns, Rev. Séneca G. Bragg, Hon. J. Mc P. Berrian, Major Thomas M. Nelson, Messrs. Edward F. Campbell, Horace S. Fay.

The Rev. Edward Neuville was nominated by this Convention, as a Trustee of the General Theological Seminary of the Church.

The next annual meeting of the Convention is to be held in Columbus, on the 1st Thursday in May, 1842.

It has afforded us much pleasure to find that both clergy and laity unite in appreciating the valuable acquisition Georgia has made in its selection of a Diocesan—and the following extract from a secular paper, we give in addition to those heretofore published by us:—

BISHOP ELLIOTT.—This distinguished divine has been in our city for the last three or four days. On Friday evening last, he preached in the Pres-

byterian Church; and on Sunday, in the morning and at night, in the Methodist Church, and in the afternoon, at the College Chapel of Oglethorpe University. We have had the pleasure of hearing every sermon that he preached in our city, and were forcibly impressed with his fine reasoning powers, the chasteness of his style, as well as his eminently persuasive eloquence. Indeed, his visit to our city has afforded our citizens not only pleasure, but we are certain that it will prove edifying to them in a great degree. Georgia, as well as the Episcopal Church in this State, may well be proud of her recent acquisition in the person of Bishop Elliott. As a “herald of the cross,” we much mistake if there be one in the wide limits of our State, whose persuasive eloquence in the pulpit can compare with what we heard from his lips; and we risk nothing in saying that this, joined to his amiable deportment, deep and fervent piety, together with talents of the very highest order, must command the attention, not only of large and respectable congregations, but will be largely the means of building up churches of the Episcopal order wherever his labors are bestowed.

On Sunday evening last, we witnessed, with much pleasure, the formation of a church of this order, in this place. This is but one of the good effects of the Bishop’s visit to Milledgeville. When he next comes among us, may he find it—the result of his labors, in part—flourishing like the “green bay tree” spoken of in the holy word.

From this place Bishop Elliott proceeds to Macon, and from thence to Columbus.—*Milledgeville Journal.*

ALABAMA.

ALABAMA CONVENTION.—We learn from the Churchman of the 29th ult., that the Tenth Convention of the Protestant Episcopal Church in the Diocese of Alabama, was held in Christ Church, Tuscaloosa, on Friday, the seventh, and Saturday, the eighth ult. The Rev. S. S. Lewis, Rector of Christ Church, Mobile, was elected President; and Rev. N. P. Knapp, Rector of Christ Church, Tuscaloosa, Secretary.

The following other Clergymen were present, and took their seats in the Convention, viz.: The Rev. F. R. Hanson, Rector of St. John’s Church, in the Prairies, Greene Co.

The Rev. William Johnson, Rector of St. Peter’s Church, Lowndes Co.

The Rev. J. E. Sawyer, Rector of St. Paul’s Church, Greensboro.

The Rev. J. J. Scott, Rector of St. James’ Church, Livingston. And

The Rev. James Young, Rector of Trinity Church, Florence, and St. John’s Church, Tuscaloosa.

All the parishes above named except the last two, were represented by Lay delegations.

The most important matter before the Convention, was the proposed election of a Bishop for the Diocese; which had been agitated at the last Convention, when it was decided that the Diocese could not canonically elect a Bishop. The same difficulty met us at the outset of our deliberations at the present Convention. There was a division of opinion in regard to the *right* to go into an election, under the second section of canon I., of 1838: some believing, on the authority of several bishops, whose opinions had been consulted, that the *six Presbyters* regularly settled in the Diocese at the time, and for the year previous, must be present in the Convention at its primary election

of a bishop. Under this construction of the general canon, we were precluded from an election; for, although there were *seven Presbyters* present, and *six parishes* represented, yet *only five* of these seven had been presbyters in the Diocese for one year, one having recently removed into the Diocese, and the other having just received Priests’ orders.

Could this obstacle have been removed, by the attendance of all our Clergy, it is highly probable that a Bishop would have been elected.

For the other principal objection to an immediate election, (no slight one it will be admitted,) was the want of present available means of supporting a Bishop. We might have taken the risk, however, of being able to support one, could we have agreed in opinion, that we were canonically entitled to elect a Bishop.

And while on this subject, we cannot refrain from expressing an earnest desire, that the canon above referred to, may be so modified at the next General Convention as to be free from ambiguity.

Not being able to approach the subject of an election with any thing like unanimity, the Convention decided that it was *inexpedient to elect a Bishop at this time*. So we are again disappointed and compelled to wait another year for that consummation devoutly to be wished for, the completion of our ecclesiastical organization by the election of a Diocesan.

The religious services during the sitting of the Convention, held on Friday morning, when the Convention Sermon was preached by the J. E. Sawyer, again at night, on Saturday night, and three times on Sunday, were all attended, and we trust, were profitable to many. By none were they more highly valued, than by those, who regularly ministering to others, rarely have an opportunity to unite with their clerical brethren in the celebration of divine service, and to hear the word preached for the refreshing of their souls.

From the Church Missionary Record.

NEW-ZEALAND MISSION.

Communications of great interest and importance have lately reached us from this Mission. The letters of the Rev. Henry Williams, of the Rev. W. Williams, of the Rev. Robert Maunsell, and of Mr. Richard Davis, all agree in their descriptions of the rapid extension of the spirit of inquiry: and when we consider the dangers to which the natives are now exposed, this sudden increase in the desire for religious instruction must be acknowledged to be strikingly providential. The Rev. H. Williams writes, July 23, 1840:

“The natives attending our instruction are not fewer than 30,000; and the baptized far more numerous than you have ever reported—I think at this time not fewer than 2000: the present number of candidates is also very considerable. The Popish Priests are invading us on all sides. We hear of thirty being at hand; ten of whom are to be French, and the remainder English and Irish. Notwithstanding these efforts of Satan to oppose, we hear, in every part of the island, a cry for help; and I do most seriously pronounce the Mission to be in as healthy and prosperous a state as any of the Missions of the Church Missionary Society. I baptized, last Lord’s Day, at Tepuna, the sister of Mr. Marsden’s early friend Ruatara, or, as formerly spelt, Duaterra. The old lady has long been inquiring after Truth. There was also a second elderly female, a very pleasing character. We had an extensive baptism here a fortnight since: and the examination of candidates, and

meeting those already baptized, keep me so closely engaged, that I have but little time for any thing else."

The Rev. W. Williams gives a similar account, in a letter dated May 5, 1840. He furnishes the details of the numbers at the several Stations; and remarks, that he has understated the numbers. When we have made allowance for this under-statement, the whole number which he gives may agree almost exactly with that given by his brother.

"Perhaps there is not any one Mission belonging to any Society, in which a larger measure of God's blessing has been poured out, than upon the New-Zealand Mission. The population, as a body, profess Christianity: the attendance at the House of God is large: the number of sincere inquirers is daily increasing; which is partly evidenced by a desire to be in possession of Testaments and Prayer-Books, far beyond our means of supply. The total number in our congregations, under charge of European and Native teachers, is no less than 27,300: in explanation of which, I give the following list, which in many cases is under the mark: Kaitaia, 2000; Bay of Islands, 4000; Thames, 2000; Waikato, 2000; Tauranga, 1800; Rotorua and Iaupo, 2000; East Cape, 2600; Poverty Bay, 2400; Table Cape and Wairoa, 3000; Kapiti, 2500; Wanganui, 2000; Taranake, 1000. Some of the numbers may be larger than our returns make them; but in the returns, those only are reported who are found in certain Chapels; while there are very many of the outposts, which do not come under our immediate observation, at which numbers meet with regularity."

Mr. R. Davis, in one of the last communications which has been received, dated Sept. 19, 1840, fully concurs in these views of the rapid extension of the Gospel.

"We are thankful to add, although there is much thoughtfulness and concern among the natives as to the end to which the measures of Government may lead, that there never was a period in which the Mission, as far as we are able to judge, presented such an extended degree of religious influence among the Tribes generally, as at present. It is a fact, that within the last two years a greater desire than ever has been manifested by the people to be admitted to baptism; and throughout the length and breadth of the land, numbers have, in this period, been added to the Church."

The Rev. R. Maunsell, under date July 22, 1840, gives the numbers of persons whom he had himself baptized.

How many Natives have been baptized in the Mission during the thirty years of its formation, I cannot say; neither can I tell how many are on the books of my other brethren, who have been many more years in the service than myself. Looking, however, over my own book, I find that during the last two years I have baptized 342 adults and 84 children, making a total of 426; and I am truly thankful to add, that those who have lapsed—none have apostatized—do not amount to more than ten altogether. To the Lord be the glory! May He only prosper the works of our hands upon us!

Mr. Fairburn writes, that—

"The Roman Catholic Bishop is liberal in his gifts to the natives: some of them are handsome superfine cloaks, with scarlet collars, for principal Chiefs, and a profusion of Popish baubles. You perhaps may be almost ready to suppose that the poor Missionary is for the present thrown into the shade; but as far as I have been able to judge, I have not found the slightest difference in the outward conduct of the natives. Some of the more

shrewd observe, 'If what he has come to tell us be true, and for our special benefit to believe, why bribe us with cloaks, blankets, and tobacco?' Others again say, 'Well, we shall build a house for him, and allow him to remain as long as he continues to give us property.' My opinion is, that they will not succeed; for they contend against mighty odds when they contend against the Word of God, which Word is rapidly spreading through the length of the land.

"An old friend of mine, Samuel, a baptized native, redeemed by me while at Paihia, but who has been living at Tauranga, his native place, for the last four or five years, met, in the Pa at Tauranga, the Roman Catholic Bishop, and a Priest who was with him. Opening his Catechism, he called the attention of the Bishop and Priest to the Second Commandment, and told them, 'Our teachers tell us that these are the Commandments of God, taken from the Word of God, the Bible: now, this tells me that I must not bow down to idols, which you evidently do; and I find, moreover, that you have not got the Second Commandment among the others, but that it is altogether omitted. I therefore do not believe that your religion is true, and we do not like it. You also say that our Missionaries are adulterers; because they are married, and are living with their wives; but if you call them adulterers, you must call Peter an adulterer; for it says here, in my Testament, that *Peter's wife's mother was sick of a fever.*' 'Well, Samuel,' I said, 'what did he say to all this?' 'Oh!' replied he, 'the form of his face (or visage) became quite altered: he could not look at me; but turned round, and, together with his Priest, walked away to the other end of the Pa.' I made no comment on what I had heard; but recommended Samuel to become more and more diligent in the study of the Testament, as his faith in its promises might be shortly put to the test, since the great Adversary was stalking abroad, openly and busily sowing the seeds of corruption. It is a very providential circumstance that the New Testament was carried through the press prior to this attempted innovation of the Romish Church."

Mr. Taylor also records, in a letter dated October 5, 1840, a similar case:—

"At our last baptism at Waimate, I received nearly twenty of the natives, who had embraced Popery, into the Church. Among other reasons assigned for abandoning Popery, one was, that the religion too much resembled their own, and they had not the word of God given them. The Romish Bishop one day met with one of our natives; and, speaking about us, he said: 'They have houses, and wives, and children; all their love is for them; but we have none, therefore all our love is for you.' Our native replied: 'Is it then wicked for a Missionary to have a wife and children?' He said, 'I am an Apostle and Bishop of Christ, and I tell you it is.' The native answered, 'St. Paul was also an Apostle; and he said, *A Bishop ought to be the husband of one wife.*' The Bishop said no more."

And surely these zealous exertions of Popery, and the opposition made to them by the natives, furnish another strong argument why some should offer themselves to the help of the Lord against the mighty. Surely the clergymen of our own Church cannot consent to yield these New-Zealand Converts up to Rome. And yet the danger is imminent, unless the Lord give the word, and a considerable company of preachers of the simple truths of God shall go forth to establish them in the faith.

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XVII.

QUEEN ANNE'S DIVINES.

ATTERBURY, CLARKE, BUTLER.

Under this general title, we connect the names of these great divines of the Church of England, who were nearly contemporaneous, and who exerted, perhaps, a greater influence on the Church, than any other of the celebrated preachers of their day. There were others, men of celebrity, who never obtained an equal reputation nor reached the same heights of distinction.

The prose of Queen Anne's day, which, a once prevalent but now extinct French taste, tried hard to make us believe the perfection of English prose composition, was the classical language of familiar life. It was the neat, ready, conversational style of the correctest thinkers and the easiest writers. Contrasted with the rich harmony of Milton's prose, or the innumerable points of Fuller, it was meagre and bald. It had nothing of magnificence: it never fascinated, it never overwhelmed by prodigious force. Power was not its characteristic. It was, comparatively, timid and constrained, not free and bold. A writer in the Edinburgh Review places the subject in the proper point of view:

'Speaking, generally, (he remarks,) of that generation of authors, it may be said, that as poets, they had not force or greatness of fancy, no pathos and no enthusiasm; and as philosophers, no comprehensiveness, depth, or originality. They are sagacious, no doubt, neat, clear, and reasonable but for the most part, cool, timid, and superficial.' He also adds, observing a new point: 'writing with infinite good sense, and great grace and vivacity; and above all, writing for the first time, in a tone that was peculiar to the upper ranks of society, and upon subjects that were almost exclusively interesting to them, they naturally figured as the most accomplished, fashionable and perfect critics, which the world had ever seen; and made the mild, luxuriant, and humble sweetness of our earlier authors, appear rude and untutored in the comparison.' Literature was then a fashion; and its patronage an honor to the wealthy and powerful. Court influence, official dignities, and responsible stations, were judiciously appropriated to men of letters. Sir Isaac Newton was made master of the mint; Addison, an officer of one of the Houses; Vicar, was sent to France on an embassy, etc.

Two points, we shall briefly notice: The one, the effect of party politics on rival writers. Facetiae in Literature, grew out of factions in politics. The State and the Republic of Letters were both of them convulsed with internal broils and dissensions. These produced the most unhappy results. Most of the great writers of the Whig party, were banded together against their brother wits, among the tories. Pope, Swift, Arbuthnot, and Gay, against Addison, Steele, and Garsh. It was this, joined to personal pique, induced Pope to draw the characters he painted of Addison and Walpole. The productions of either party were cried up by its adherents, and cried down by its opponents.—Cato, only, obtained the suffrages of both Whigs and Tories.

It was this party feeling that made the reputation of Atterbury, and which heightened, not a little, the fame of Chesterfield and Pultney.

The above is more especially true of the elegant

authors of that period; those who cultivated the politer parts of literature. But these distinctions and other characteristics of the age, crept also into the Church, and infected her ministers.

The second point we intended noticing, was the philosophical spirit caught up by virtues or morality and divines of the Church, from the writings of Locke, and other eminent speculative writers of the age preceding. A little later than this, viz., in the time of Queen Caroline, as we shall have occasion to observe in our sketch of Butler's philosophy became the fashion as literary patronage had before. The exhibition of a philosophical genius in Clarke and Butler, added new dignity to their clerical character, and invested the moral teacher with the graces of the priest.

Of the three divines, we have selected for a slight notice, Atterbury was the one to whom most of the above will apply, in our remarks as to the effects of party zeal; he is first in order of time, if not of merit. He was one of the most accomplished characters of a refined period, and yet his fame was, almost purely ephemeral. His reputation, mostly founded on personal qualities and attractions that ceased to charm when he was absent, gradually diminished, until now that he is barely known by those of his own profession, and by the political historian.

He was rather, if we may credit historians, formed for political eminence, than for high station in the spiritual court, or the republic of letters. A man of strong zeal, and ready intrigue; ready, anxious and aspiring—gifted with fine personal qualifications of voice, action, and manner. From the first he took part against the House of Hanover. He always considered its accession as interrupting the just inheritance of the Stuarts—a Jacobite to the last, he cloaked his designs from the many, and was open only to a very few—his politics ‘fierce and turbulent,’ he was, we fear, too zealous a partisan, to have been a good Bishop.—Yet he was a kind and affectionate father, and certainly, in private, toward the end of his life, if not before, exemplary and honest.

His ‘softer hour’ is recorded by Pope, with the infinite delicacy that marks the compliments of that author. His eloquent defence, on his trial for high treason, drew more tears, we may be sure, than the cold, polished rhetoric of his sermons.—He died an exile.

Dr. Samuel Clarke, was a man of different mental: an abstraction of metaphysics rather than a bustling man of the world. He united a versatility of acquirement to strong logical powers. At once a divine, a mathematician, a metaphysician, and a philologist; the editor of Homer and Caesar, the scholar of Newton, and antagonist of Leibnitz. As a moralist Clarke looked to reason, as the source and law of duty; the interpreter of right, the judge of wrong. In the unswerving and unalterable idea of excellence, he beheld the path of action. Good and evil, right and wrong, virtue and vice were eternally distinct. Goodness and truth were correlative terms. To live well was to act the truth. A vicious act was a practical falsehood, and a crime was a great lie.

Clarke is the father (in England) of the Rational School of Morality; a system with which no passion and little sentiment enters, which refer all principles to an eternal reason and all actions, to an everlasting law of duty. This law of duty existed always, was contemporary with Divinity. It was perfect in God, only. A man was a Christian or an infidel in proportion as he approached or receded from It, or rather Him. Clarke failed in his

attempts at a mathematical demonstration of religious truth,* a failure the wisest must expect. For a failure the wisest must expect. For it seems the deepest truth is not demonstrable, as are its superficial doctrines. Truth lies within. Moral and internal evidence is sufficient for any reasonable inquirer, and he must have a very doubtful claim to the possession of an immortal soul, who affects to doubt the certainty of its existence. Faith, here, is reason. Dr. Clarke, though a very wise, was (what all wise men are) a very simple man in his tastes and habits. A good story is told of him and very characteristic. It seems he had a singular trick of jumping over chairs and tables, by way of exercise. Once engaged in this harmless amusement, with some friends, he beheld Beau Nash approaching; whereupon he ceased his folly, and assuming a solemn appearance, exclaimed “Let us be grave, my friends, a fool is coming.”

Butler (in the words of Horace Walpole) “was wafted to the see of Durham on a cloud of metaphysics.” When a mere boy, a student at the Academy at Gloucester, he wrote to Dr. Clarke on his celebrated Demonstration, in which correspondence he displayed the greatest acuteness. Encouraged by him, he began to preach and continued to speculate. For several years after his first entrance into the Church, he lived in great obscurity; until Queen Caroline, inquiring one day of Archbishop Blackburne, whether Butler was dead or no, was answered “No, Madam, but he is buried,” in allusion to his retired way of life, in an out-of-the-way district. The metaphysical Queen took the hint and put down Butler for the first vacant bishopric. Of Butler’s royal friend and patron, we lately met a spirited account in Lord Mahon’s History of England. It may stand for a portrait of many a bluestocking: “She was fond of talking on all learned subjects, and *understood something of a few*. Her toilet was a strange medley: prayers and sometimes a sermon were read; tattle and gossip succeeded; metaphysics found a place; the head-dress was not forgotten; divines stood grouped with courtiers, and philosophers with ladies. On the table perhaps lay heaped together, the newest ode by Stephen Duck upon her beauty, her last letter from Leibnitz upon free will, and the most high-wright panegyric of Dr. Clarke on her inimitable sweetness, &c. She was dearly fond of dispute and used to set her philosophers by the ears, for her entertainment. She is distinguished for her patronage of Churchmen. With some slight defects, she appears to have been an admirable woman.

Butler is one of the greatest of ethical philosophers: the advocate of high, stoical principle, of the supremacy of conscience, and yet most benevolent and liberal. He contended manfully for the disinterested benevolence of the human heart, opposing the low dogmas of Hobbs and Helvetius. His sermons are moral essays, or rather metaphysical speculations on moral topics. His style harsh, constrained and awkward, contains thoughts of great value. Of his Analogy, it has been said that, “like the Essays of Montaigne, it would be read for ever, in spite of its style.”†

The late William Hazlitt was one of the few adherents of Butler, and a follower of whom Bacon might have been proud.

J.

a criticism of Mary Howitt’s admirable little books. The purity of the sentiment, the beauty of the moral, the genuine domestic interest, the simple, native pathos of all her productions, are far above formal measuring by rule and compass. She writes for ‘the people and their children,’ and needs no garniture of fine phrases, no labored elegancies of style. An innate grace resides in her natural manner; the grace of an honest, a loving heart.

The object of the present volume, is to inculcate the beauty of fortitude and perseverance, in the case of a family, who, through the imprudence of the father of it, are sunk into almost abject poverty, from a state of affluence and luxury. In so short a narrative, no very great scope is afforded for the exhibition of character, and yet the individuality of the different members of the domestic circle, is accurately conceived, and well preserved. The virtues of self-denial, of consideration for others, of filial duty are beautifully illustrated. ‘The Uses of Adversity’ form the text for a very satisfactory sermon, and we congratulate ‘the people and their children,’ on having such books prepared expressly for them. It argues a right state of feeling in the author, and no little liberality on the part of publishers. This is the true ‘knowledge for the people:’ that which would make them wise and happy. Command us to such popular teachers as Mary Howitt. They will in time (if any one does) establish the only lasting democracy: that of knowledge and virtue. J.

NOT TRADITION BUT SCRIPTURE.—*Philadelphia: Hooker & Agnew. 1841.*

This is the title of a work not long since put forth by Dr. Shuttleworth, then warden of New College, Oxford, but since elevated to the See of Chichester. In the language of the distinguished author, the object of the publication “was that of recording his personal protest against a system of doctrine recently attempted to be revived after the lapse of more than a century,” and “for the purpose of disclaiming what in public opinion has been considered as preëminently constituting the Oxford school of theology.” The merits of the work may be partly inferred from the fact of its having obtained a larger circulation than was anticipated, and from the demand for a third edition which has been recently published, with additional matter and illustrations.

We presume we are indebted for the American edition to the suggestion of Bishop Meade, and we are glad that Messrs. Hooker & Agnew have determined to republish the works which from time to time have been issued from the English press, in opposition to those of the Tractarians. We have had on this side a republication of the Oxford Tracts, and pains have been taken to circulate them far and wide. It is well, that the public should be put in possession of the antagonist publications, and this one of Bishop Shuttleworth is the first of a series, which the enterprising publishers will issue in a periodical form. The publishers say in their advertisement that “it is intended, if suitable encouragement is given to the publication, to follow this with several works which have recently appeared in England on the subject of the Oxford Tracts. The next to be published will probably be ‘Strictures on some parts of the Oxford Tracts,’ by the REV. J. H. BROWNE, Archdeacon of Ely. Persons wishing to subscribe for the work are desired to apply to the publisher.”

*STRIVE AND THRIVE: A Tale, by Mary Howitt.
D. Appleton & Co., 200 Broadway.*

It almost looks like pedantic assumption to write

* Vide his Sermons at Mr. Boyle’s Lecture.

† As Hare, Sherlock, Butler. † Lacon.

To the Editor of the Church Record:

Rev and Dear Sir.—The publication of the following lines, which have never been printed correctly, will much oblige many subscribers.

T R I N I T Y C H U R C H .

BY R. S. CHILTON.

Farewell! farewell! they're falling fast,
Pillar and arch and architrave;
Yon aged pile, to me the last
Sole record of the by-gone past,
Is speeding to its grave:
And thoughts from memory's fountain flow
(As one by one, like wedded hearts,
Each rude and mouldering stone departs,)
Of boyhood's happiness and woe,
Its sunshine, and its shade:
And though each ray of early gladness,
Comes mingled with the hues of sadness,
I would not bid them fade;
They come as come the stars at night,
Like fountains gushing into light;
And close around my heart they twine,
Like ivy round the mountain pine!
Yes, they are gone—the sun-light smiles
All day upon its foot-worn aisles,
Those foot-worn aisles! where oft have trod
The humble worshippers of God,
In times long past, when Freedom first
From all the land in glory burst!
The heroic few! from him whose sword
Was wielded in his country's cause,
To him who battled with his word,
The bold expounder of her laws!
And they are gone—gone like the lone
Forgotten echoes of their tread;
And from their niches now are gone,
The sculptured records of the dead!
As now I gaze, my heart is stirr'd
With music of another sphere;
A low, sweet chime, which once was heard,
Comes like the note of some wild bird
Upon my listening ear;
Recalling many a happy hour,
Reviving many a wither'd flower,
Whose bloom and beauty long have laid
Within my sad heart's silent shade:
Life's morning flowers! that bud and blow,
And wither ere the sun hath kiss'd
The dew-drops from their breasts of snow,
Or dried the landscape's veil of mist!
Yes! when that sweetly-mingled chime,
Stole on my ear in boyhood's time,
My glad heart drank the thrilling joy,
Undreaming of its future pains;
As spell-bound as the Thetan boy
List'ning to Memnon's fabled strains!
Farewell, old fame; and though unsung
By bards, thy many glories tell,
Though babbling fame hath never rung
Thy praises on its echoing bell,
Who that hath seen can e'er forget
Thy gray old spire? Who that hath knelt
Within thy sacred aisles, nor felt
Religion's self grow sweeter yet?
Yes! though the decking hand of Time
Glory to Greece's fanes hath given,
That, from her old heroic clime,
Point proudly to their native heaven!
Though Rome hath many a ruin'd pile
To speak the glory of her land,
And fair, by Egypt's sacred Nile,
Her mouldring monuments may stand,
The joy that swells the gazer's heart,
The pride that sparkles in his eye,
When pondering on these piles, where Art
In crumbling majesty doth lie,
Ne'er blended with them keener joy,
Than mine, when but a thoughtless boy,
I gazed with awe-struck wond'ring eye,
On thy old spire, my Trinity!
And thou shalt live like words of truth,
Like golden moments of our youth.
As on the lake's unripled breast
The mirror'd mountain lies at rest,
So thou shalt lie, till life depart,
Mirror'd for age upon my heart!

Topics of the Times.

[For the Church Record.]

ON CRIMES AND PUNISHMENTS.

THE frequent attempts to reform the criminal code of modern times, and more especially the late efforts, in the legislature of this state, towards effecting an abolitionment of capital punishment, have induced us to throw together a few suggestions on the general topic of criminal legislation. The bill of Mr. O'Sullivan has, we believe, been rather favorably received, on the whole, than otherwise, though it was finally lost by a small majority. For our own part, we would decidedly oppose it, if our present aim were connected with the direct dis-

cussion of its views. But we intend rather a general survey, than a special criticism; we are writing a moral essay, and not a legal argument.

The greatest evil in the world is the existence of evil. Philosophically considered, it is the most intricate problem to be resolved, (if that were within the range of human speculation.) In a religious point of view, it is a mystery, a wonder, a miracle. It is the most unaccountable (by us,) fact in the whole scheme of Divine Providence. That it ought to exist, we cannot comprehend, save that the will of the All-wise Father hath so permitted it. We may be sure it is fitting that it should thus be permitted to flourish for a season. Within itself, evil contains the seeds of death to the mere rational eye; but through the profound, omniscient, omnipresent, all-loving Spirit, it has an influence which tends certainly to good, else it were not at all. The reconciling of moral and physical evil in the world, with the wisdom and mercy of the Creator of it, serves to afford a test of faith, a proof of confidence.

Blind unbelief is sure to err,
And scan his works in vain.
God is his own interpreter,
And he will make it plain.

To the humble, trustful spirit, then, we may be sure the light will be let in on this dark question, the veil will be removed from before the inscrutable mysteries of Time, Providence, and Nature.

In the present paper we shall briefly touch upon several points, which certainly deserve a fuller discussion, and which we may hereafter be tempted to discuss at greater length.

First, it is of great importance to remark the relation between crime and punishment, to observe the proper adaptation, and the decree of it; of the one to the other. How unjust is much of our civil justice! How heavily are small crimes often visited; how light are the penalties of the highest offences against the individual, and against the state! How often great crimes go entirely unpunished. What favoritism, corruption—how much of party feeling or political bias enter into very many solemn judgments of the laws! Then, we may reflect, the highest crimes, those against Consuetudin and the Holy Ghost, are not recognisable by human law. The 'examining' offences, the bitter malice of the heart, the envenomed tongue of *prudent* scandal, (that avoids a libel,) the stab in the dark, cannot be atoned for in any earthly tribunal. The jurisdiction of heaven may be said to begin where the jurisdiction of earth ceases to exert any power, or pretend to any claim. The Judge of all is the only judge from whom we may expect perfect justice, mingled with and tempered by the tenderest mercy. The only infallible court is the court of heaven. Into that sacred place, neither interest, nor policy, nor intrigue, nor malice can ever enter. It is the HOLY OF HOLIES—the bosom of the Almighty.

Secondly, how rarely do we allow for the temptations, the circumstances, the education of the criminal; of the external bad influences that have aided in making him what he is; of the absence of good internal influences, as a defence and protection! Look at the education, the training of a man condemned for some offence, not to be exonerated but by long years of dreary solitude, of slavish deprivation of liberty, of hard, unremitting toil, which brings no sweet return. Perhaps his father was by trade gambler, jockey, pauper, pimp, thief, a professor of some one of the many arts of the "fine elegant rascal," a man whose intellect and skill threw a grace over his dark and tortuous career. Perhaps his mother, (oh, what a mother!)

a common prostitute, the thrown off mistress of some gay husband, whose heart is hardened, whose beauty is blasted, character gone forever, (in this world.) Living in such company, surrounded by similar companions, the tender sport of conscience is well nigh stifled in his heart. Perhaps the first word he is taught is an oath. He is early initiated into every vice, those of civilized, as well as savage men. Lying, perjury, theft are habitual. Is it to be wondered at, that he would arrive at such an end; that the gallows would be his goal? So far we see the evil influences at work; but God, in his mercy, has granted to the earth few *entire* villains, if, indeed, any. This man, wretched as he certainly appears, may have done good acts, charitable deeds; may have thought pure thoughts, felt holy impulses; the principle of good may have often struggled with him for mastery. A little good in his case, may go very far; with some, it may be more criminal not to do more good, than with others to do less evil.

There is a great deal of *unfortunate* crime; that which arises from poverty, or the dishonesty of others; entailing like consequences on us. This brings me to my third point; which is, that we cannot be too charitable in estimating the character of even the worst of men. How little, after all, we can know of the true character of any man; of the hidden designs of a single heart. We judge merely from actions or outward evidences of face and gesture. But who does not know what a contrariety often exists between action and intention? How often, without meaning to deceive, do we think one thing, say another, and perhaps do a third? How many palliating circumstances there may be in the most flagrant instances of crime.

Thoughts such as these ought to make us very considerate and merciful, and yet not cloud our just judgments, nor enfeeble the motives to virtue.

J.

Miscellaneous.

Our readers will bear in mind that we recently ventured to express our opinion that the time had come, in the progress of the Oxford Tracts when the members of our communion would find it necessary to avow themselves Protestants or Romanists. If this opinion needed to our minds further confirmation, we could readily find it in a few plain facts.

We must suppose that the Romanists themselves know what they believe; what then has been their conduct of late with reference to the Tracts? On the appearance of No. 90, when many of the best men of the Church of England (including some of her highest dignitaries,) expressed disapprobation, the Roman Catholic Bishop, Dr. Wiseman, steps forward to the support of the Tractarians, and pronounces their approximation to what he thinks truth, an evident *providential interposition* in behalf of the growth of Romanism.

Next follows the "Tablet," a Roman Catholic paper, and almost claims Mr. Newman as a convert, and exults not a little in the certain tendency of the Oxford school toward the venerable "mother and mistress of all churches," as she of Rome is wont to call herself.

Next comes Bishop Kenrick, of Philadelphia, and addressing the prelacy of our own Church, tells them in effect, that the Pope's supremacy is almost the only point of difference between Rome and us, and begins not obscurely to hint at *union*.

And even now as we write, a letter is laid before us from authority as high as any in the Church,

presenting us with another fact in the following words:—"In Richmond and Washington, a Roman Catholic Bishop and minister are openly recommending Oxford Tracts, and taking the New-York Churchman into the pulpit to recommend their doctrines."

Now whether the Tractarians and their followers design to advocate Romanism is not the true question. They may think they give it no support; but one thing is certain, that if Romanists themselves know what they believe, their testimony is very strong to the fact that they at least look on the Tractarians as men much nearer to Rome than to Canterbury.

The Romanists in our view are quite right in the course they pursue in this matter. We find no fault with them. They stick to their avowed principles, they yield nothing to Protestants, they do not mean to yield any thing: they will gladly avail themselves of Protestant concessions, however, for there is no inconsistency in their so doing; and we have at least the comfort of knowing just where we shall find them in this particular.

May we be permitted humbly, and in the fear of God, to utter to our brethren a word of caution. It surely is time for us to pause if we be Protestants indeed before we commit ourselves to such Protestantism as the Romanist declares will harmonize with his own creed. This is really no question of party. What has heretofore been called "high and low church" has in truth nothing to do with this matter. Let it be considered as a plain question on its own merits. Let churchmen just put it to their own common sense to say whether Romanists would commend as they do, if all the Tractarian opinions were undeniable, sound Protestant doctrine. We have said "*all* the Tractarian opinions," because many of them are sound and excellent. Our readers will do us the justice to say that we have never been among those who, unwilling to discriminate, condemned *all* that the Tracts contained. May we not hope then that our humble word of caution will be received in the spirit in which it is offered? As a high churchman of the old-fashioned school may we not hope that our brethren of the same school will take with kindness our well-meant caution, and remember that their *churchmanship* is not involved in the support of the Oxford Tracts.

[From the Christian Observer for May.]

ON THE VIRGIN MARY; and on drawing inferences from the silence of the Scriptures.

It is a recommendation, in some of the treatises on "The Art of making Sermons," to derive inferences from the silence of Scripture, as well as from its disclosures. But such inferences must be at best but conjectural, and may possibly be contrary to truth. The last we may see clearly from many historical passages; as, for instance, Exodus ii. 1, 2, where it would seem a just inference that Moses was the first-born child of his parents; whereas he had an elder brother and sister. Had not this fact been elsewhere related, the inference would have passed for true, though it is false; and many other plausible inferences, drawn from the silence of Revelation, may be equally unfounded, though we cannot prove that they are so. When therefore we hear it asked in sermons, "If so and so were the case, [or were not the case,] would not the sacred text have stated thus and thus?" we may dismiss the reasoning as purely imaginative. The alleged inference may be specious, pious, and perhaps true; but we have no warrant to infer it merely from silence. An adherence to this cau-

sion would prevent many of the objections urged against passages of Scripture; as, for instance, those in which the exceptional actions of good men are mentioned without rebuke; and so again in regard to the succinct narrations respecting the Creation, the Deluge, and many other matters. "If the sun or the moon were inhabited," said a young divine, "would there not, in all probability, have been some allusion to such a fact? would it only be said, that they are to rule the night and the day; evidently implying that they are solely for the service of the earth?" A Dissenter asked, "Where do we read of Archdeacons in Scripture?" He might as well have asked in point of sound reasoning, "Where do we find any warrant for stoves, or cushions, or table-pews in dissenting chapels?" All is not contrary to Scripture which is not mentioned in Scripture; even when a passage relates to the very matter in hand.

I was led to these remarks by an extraordinary inference of Mr. Newman in the 4th volume of his sermons, respecting the silence of the New Testament in regard to the Virgin Mary, after our Lord's resurrection. Protestant divines have often drawn the inference, that the apparently studious taciturnity of scripture respecting her personally (for what is related is subservient to the narrative of her divine Son and Lord) was perhaps intended to prevent our regarding her idolatrously, as the Papists do; and as if to shew us, that though "highly favored," she was but a fallen child of Adam and Eve, possessing no inborn sanctity, and needing to be cleansed by the blood of the atonement, as much as any other believer. Perhaps we have no warrant to derive any inference at all from the silence respecting the Virgin, except that it did not seem fit to the Holy Ghost to relate more of her; but what shall we say of Mr. Newman's inference, that more is not recorded because (see his sermon on the Annunciation) "it is too high a privilege for sinners like ourselves to know the best and innermost thoughts of God's servants;" adding, "How is it possible that we should bear to gaze upon the creature's holiness in its fullness?" (!!) and therefore "It is in mercy to our weakness that so little is revealed about the blessed Virgin." He had just said, "This contemplation runs to a higher subject, *did we dare to follow it?*" To the same effect, in his fourth volume of sermons, he rhapsodizes, as follows:

"And here perhaps we learn a lesson from the deep silence which Scripture observes, concerning the blessed Virgin after the resurrection; as if she, who was too pure and holy a flower to be more than seen here on earth, even during the season of her Son's humiliation, was altogether drawn by the angels within the veil of his own resurrection, and had her joy in paradise with Gabriel, who had been the first to honor her, and with those elder saints who arose after the resurrection, appeared in the Holy City, and then vanished away."

Mr. Newman here seems to intimate his belief in the absurd fable of the assumption, by which the Virgin Mary is mendaciously asserted to have been "drawn by the angels within the veil." Bishop Mant, in his remarks on the annunciation, speaks so justly on this subject; and his inferences respecting the Virgin Mary, both in regard to what Scripture says and what it does *not* say of her, are so excellent, that I will conclude my remarks by inserting a portion of them, as an antidote to the Popish mysticism of the sect of the Tractarians.

"Some churches keep four holidays at least in memory of the blessed Virgin; namely, her Nativity, her Annunciation, her Purification, and her Assumption or taking up into heaven. Of the first of these events we have no certain or probable information; none in any author of credit, nor in such a form as to be entitled to serious consideration. Still less is any credible information to be expected concerning the last, which, instead of being a real event, is rather to be regarded as a legendary and superstitious tale, feigned no doubt in imitation of the evangelical narrative of our Lord's ascension, and cal-

culated to exalt the blessed Virgin into a condition of rivalry with her Son; but having no foundation whatever in historical truth, and dressed out with a display of circumstances, distinguished by monstrous impiety, and worse than childish folly.

"The other two events are recorded in Holy Writ, and are commemorated by our Church in the series of her annual services. But though the festivals have some relation to the blessed Virgin, they more peculiarly belong to our Saviour. The Annunciation has a peculiar respect to his Incarnation, which was at that time made 'known by the message of an angel.' The Purification is principally observed in memory of his being, as 'on that day presented in the temple in substance of our flesh:' and so the festival, though noticed by the Church as 'commonly called the Purification' of St. Mary the Virgin, appears, in the judgment of the Church, to be more correctly called 'the presentation of Christ in the temple.'

"It is much to be remarked what a plain distinction the sacred writers observe in speaking of the Lord Jesus Christ, and of her who was his mother in his incarnate state, the Virgin Mary. Of him there are continual indications, which point to his Divine as well as to his human nature. Of her there is nothing said, which can warrant the supposition of her possessing a nature more than human. By her Son she is addressed with no other compliment than that of "woman." In a word, no mention is made of her but in terms which denote no more than a human character, and evidently have no semblance of anything of a superior kind.

"Again, it is to be observed, both how few are the scenes in which she is related to have been engaged; and how subordinate and inferior a part she performed in the great drama of the Gospel, and with how little deference she appears to have been treated by those who were engaged in the same transactions. In the course of the history she is not described as receiving any mark of respect from our Lord's disciples. The scene at the Cross represents her in a state of dependence upon her Son, and afterwards upon the beloved disciple of her Son, upon whom it was his pleasure that the future care of her should devolve, but with no intimation of anything exceeding filial respect and attention. And when, after our Lord's ascension, she is finally mentioned, where it is said of the Apostles, that they "are continued with one accord in prayer and supplication," they are said to have done so "with the women, and Mary the mother of Jesus, and with his brethren." No peculiar mark of distinction is placed upon her in this enumeration, except that her name is mentioned apart from the other women, a distinction naturally due to her maternal relation; but neither upon this, nor upon any other occasion, is she treated with peculiar deference: she is not appealed to as an authority; she is not consulted for her advice. She appears, in fact, as nothing more than one of the ordinary 'disciples,' one of the other 'women' with whom she is classed. And thenceforth she sinks into obscurity, and her name is totally omitted in the history of the infant Church.

"Again, it is also to be remarked, that whilst the Scriptures attribute to the Virgin Mary nothing above the human character, and represents her in the few transactions in which she is engaged, as treated with no peculiar veneration; they specify particulars which seem to prove that she was not exempt from the weaknesses and failings of our common nature. In answer to her expostulation in the temple, when Jesus demanded, "How is it that ye sought me? wist ye not that I must be about my Father's business?" his inquiry seems to imply a want of discernment and spiritual intelligence in his mother: or a want of due attention in her to his own divine character. When, in answer to her remark at the marriage-feast in Cana, he demanded, "Woman, what have I to do with thee? mine hour is not yet come;" his language seems to intimate on her part an undue interference with his authority, and an undue precipitation in urging him to display his power. And when, on occasion of her desiring to speak with him during his conversation with the people, he said "My mother and my brethren are these which hear the word of God, and do it," his language seems to convey a tacit censure on the interruption, accompanied by an intimation that there were others who might be entitled to a higher rank in his regard than those, whoever they might be, who were connected with him by the nearest natural relation; agreeably to the sentiment which he uttered, when in answer to a certain woman of the company who lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the paps which thou hast suckled," he said, "Yea, rather blessed are they that hear the word of God, and keep it."

"Upon the whole, the Scriptures represent to us the Virgin Mary as one highly favored of God, but as a woman, and as a fallible woman: as a creature of the same nature as ourselves, entitled to respect and imitation so far as her conduct was holy and exemplary; but not entitled to be followed with implicit admiration and observance; still less to be treated by us, any more than she was by the first Christians, with more than human respect, as is her blessed Son, or to be made partakers of those honors which are peculiarly and exclusively his own."

Dr. Mant, it is clear, while he justly reveres the memory of this highly favored woman, does not, from the silence of Scripture respecting her history after our Lord's resurrection, draw the inference that this is because we sinful mortals could not sustain the brightness of the vision, or "gaze upon the creature's holiness in its fulness," and that her "assumption" to her joy in paradise, was because she was "too pure and holy a flower to be more than seen upon earth." What "the contem-

plation" is, which Mr. Newman keeps in "reserve," because "it runs to a higher subject, did we dare to follow it," I will not violate my own maxim of not drawing doubtful inferences, by pretending to guess; but he owns that is something which he dares not disclose.

FROM 'THE NESTORIANS OR LOST TRIBES.'

By Asahel Grant, M. D.*

We found much in their character, (the Nestorians of Tabriz, in Persia,) to raise our hopes. They have the greatest reverence for the Scriptures, and were desirous to have them diffused among the people in a language which all could understand. In their feelings towards other sects, they are charitable and liberal. In their forms, more simple and scriptural than the Papal, and other Oriental Churches. They abhor image worship, auricular confession, and the doctrine of purgatory; and hence they have broad common ground with Protestant Christians, so that, not inappropriately, they have been called the Protestants of Asia.

But they had, as a people, sunk into the darkness of ignorance and superstition: none but their clergy could read or write; the education of their females was entirely neglected; and they attached great importance to their numerous fasts and feasts, to the neglect of purity of heart and life. Still there are some who now appear to lead exemplary lives, and to sigh over the degradation of their people. Indeed, we cannot but hope that something of vital piety may have continued to burn upon their altars from the earliest ages of the Church, and we trust it will again shine forth in a resplendent flame.

In such a state of things, it is not surprising that we have been permitted to prosecute our labors without a breath of opposition from the ecclesiastics or the people.

Twelve or fourteen free schools have been opened in the villages of the plain; a seminary, and girls' boarding-school have been established on the Mission premises in the city; considerable portions of the scripture have been translated into the vernacular language of the Nestorians. They have opened their churches for our Sabbath-schools and the preaching of the gospel; native helpers are being raised up and qualified for usefulness; our mission has been re-enforced by accessions from America, and a press, with suitable type has been sent out.

While crossing the plain near the head waters of the Euphrates, where Xenophon and the ten thousand suffered so much in their memorable retreat, my Nestorian attendant, and a pilgrim who had joined us, became nearly blind from the continued intense glare of the snow. This, and a severe storm, detained us two days at Moolah Sooleiman, where we were most hospitably entertained in a stable, with forty or fifty head of horned cattle, horses, donkeys, and fowls, while the sheep occupied another apartment in the same house.

In these and other particulars, I found a striking coincidence with the experience of the brave ten thousand: and the dwellings and habits of the people were essentially the same as those described by Xenophon more than two thousand years ago. The houses were built mostly under ground, and

the villages at a distance resembled a collection of large coal-pits, but broader and not so high.

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Sabbath in the mountains of ancient Assyria:—A thin piece of board was struck rapidly with a mallet, to call the villagers to church, at the rising of the sun. Each person, on entering the church, put off his shoes, and testified his reverence for the sanctuary of God, by kissing the door posts or threshold, and passed on to kiss the gospels lying upon the altar, then the cross, and finally the hand of his religious teacher.

The Church, like all I saw in the mountains, was a very solid stone edifice, with arched roof, and might stand for ages. Others that I saw, had stood for more than fourteen centuries, according to their ancient records. For the narrow door, (which would not admit a man without much stooping,) the usual explanation was given—Strait is the gate,' &c., a truth of which they wished to be reminded, when entering the sanctuary. The prayers and the singing or chanting of the psalms were all in the ancient Syriac language, and quite unintelligible to the common people; but one of the priests read a portion of the gospels, and gave the translation into the vulgar Syriac, spoken by the Nestorians; and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary stories, of which they have many.

It was a sacramental occasion; and the bread and wine were consecrated in the sanctuary or "holy place" of the Church, and then brought out by a priest and a deacon, while each member of the Church went forward in rotation, and partook of a small piece of the bread, from the hand of the priest, who held a napkin, to prevent any particles from falling, as he put the morsel into the mouth of the communicant; and then he drank of the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists, and of the other Oriental Churches. On the contrary, there was almost a scriptural simplicity in the observance of this solemn ordinance. The priest who had officiated in the prayers and instruction of the congregation, first partook of the sacred elements, and then invited me to partake.

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There was great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. In passing out, each person received at the door, a very thin leaf of bread, rolled together, and enclosing a morsel of meat. This was the "love feast" of the early Christians, of the first and second centuries.

* * * * *

At Asheetha I became the guest of priest Abraham, [Abraham.] who is reputed the most learned Nestorian now living. He has spent 20 years of his life, in writing and reading books, and has thus done much to supply the waste of, if not to replenish, the Nestorian literature. But even he had not an entire bible; and though the Nestorians have preserved the scriptures in manuscript, with great care and purity, so scarce are the copies, that I have not found but a single Nestorian, and that one, the patriarch, their spiritual head, who possessed an entire bible; and even that was in half a dozen different volumes. Thus divided, one man has the Gospels, another the Epistles, the Psalms, the Pentateuch, or the Prophets. Portions of the scriptures are also contained in their church liturgy or ritual. The book of Revelation, and two or three of the shorter epistles, they did not possess

till furnished with them by our mission: and these portions of the bible appear not to have reached them when their canon was made up. But they readily received them upon the testimony of other Christian nations, and the internal evidence of their authenticity. The Nestorians attach the greatest value to the scriptures, and are desirous to have them multiplied among their people, in a language which all understand; and when I told priest Abraham of the power of the press to multiply books, his keen, expressive eye was lighted up with a new brilliancy, and he manifested a strong desire to see it in operation here.

It is now generally admitted that Syriac was the language in which our Saviour conversed while upon earth, and the general language of Palestine at that day. The Greek, which was somewhat common, was certainly of later growth than the Syriac; while Hebrew was only known as the language of books. It has been thought by some, that the Syriac (Aramean) was introduced from Babylon, on the return of the captive Jews. But the Chaldaic of that day, (the language of Babylonia,) of which a sample has come down to us in the book of Daniel, possesses at least a strong dialectical difference from the Syriac; and we may reasonably infer, from the interpretation of the letter of the Samaritans to Artaxerxes, that there was the same dissimilarity in his day.

* * * * *

Nestorian is a name disliked by the people thus designated. They rarely apply it to themselves, and they are averse to its application by others, lest, as it seems, they should be thought to participate in the reputed heresy of Nestorius, a bishop of Constantinople, who was excommunicated from the general Church, in A. D., 431. But the reason they assign for objecting to the use of this name is, that they never derived either their doctrine or rites from Nestorius. They reverence him for raising his voice against the worship of images, and against the prevalent use of the title *Mother of God*; which, as they affirm, virtually takes away the humanity of our Saviour, and thus leaves us without a mediator. But having themselves never applied any other title than Mother of Christ to the Virgin Mary, and their worship never having been polluted with images, while, at the same time, they have ever held to the human and divine nature, in one person, in Christ, they ask, where is the propriety of calling their ancient Church, after a bishop who lived in a comparatively late day, and with whom they never had any connexion? It is true, they espoused his cause as the cause of an injured man, whom they regarded as a faithful servant of the Lord Jesus, persecuted for righteousness' sake; and on this account, the enemies of Nestorius endeavored to fasten reproach upon them by calling them after his name.

TO READERS AND CORRESPONDENTS.

We have on hand several favors, original and selected, furnished us by our Correspondents, of whom we beg indulgence for another week. The notices of several of the Conventions, &c., have crowded out much that is in type, and much that has been put in the hands of the printer.

BOARD OF MISSIONS.

The Annual Meeting of the *Board of Missions of the Protestant Episcopal Church* in the United States of America, will be held in St. James' Church, in the city of Philadelphia, on Wednesday the 16th of June next, at five o'clock, P. M.

P. VAN PELT, Sec'y.

* At a meeting of the Board of Missions, a plea was urged for a physician to engage in the labors of this Foreign Mission to Persia, in 1831.